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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

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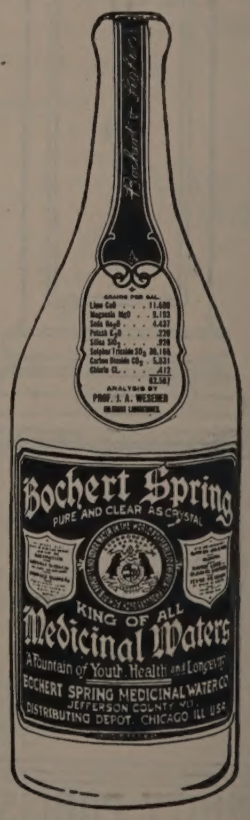

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

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RECESSIONAL.

Now along the solemn heights
Fade the Autumn's altar-lights;
  Down the great earth's glimmering chancel
Glide the days and nights.

Little kindred of the grass,
Like a shadow on a glass
  Falls the dark and falls the stillness;
We must rise and pass.

We must rise and follow, wending
Where the nights and days have ending,—
  Pass in order pale and slow,
Unto sleep extending.

Little brothers of the clod,
Soul of fire and seed of sod,
  We must fare into the silence
At the knees of God.

Little comrades of the sky,
Wing to wing we wander by,
  Going, going, going, going,
Softly as a sigh.

—*Charles G. D. Roberts.*

The Dean of Westminster is reported to have refused to admit a memorial tablet to Herbert Spencer into the great Abbey. Everybody knows who Herbert Spencer was, but many will ask,—Who is the Dean of Westminster anyhow? Spencer's name and fame are safer outside than are those of such a dean on the inside of Westminster Abbey.

The *Christian Register* well says that the foundations of the true church lie deeper than any of the political distinctions that separate republicans, democrats, socialists, independents, etc. But one of the fundamentals referred to is the recognition of the fact that these differences may, aye, must, be discussed, from the standpoint of morals and religion, and it should be the part of the minister of the true church ever to lead in this discussion on these high lines. The minister who evades or avoids such discussion is seldom the minister who most successfully emphasizes these fundamentals and unites the people.

We are glad to read the assurances of Rev. Charles W. Wendte, in whose hands lies largely the arrangement for the next international Congress of Religious Liberals, which is to meet in Boston next autumn, that—

"The committee has every reason for believing that the meetings will be largely attended, brilliant, and, what is best of all, inclusive not only of Unitarians but of other religious bodies, besides a goodly number of liberally-minded individuals of all sects and churches. Symphony Hall has already been engaged for the opening meeting and Tremont Hall for subsequent sessions, except the last, which is expected to be held in Sanders' Theater, Harvard University."

In this Congress UNITY has large interest, and the Congress of Religion and the New York Conference of Religion ought to lend themselves in active coöperation.

Rev. G. R. Dodson, Pastor of the Church of the Unity of St. Louis, calls attention in the *Christian Register* to an important contribution to "Christian Science" and similar mental healing, faith-cure phenomena, which appear in the *American Journal of Psychology* for April, 1899, written by Henry H. Goddard, Fellow in Psychology in Clark University. Mr. Dodson says:

"The investigation has been very extensive. *'Folk-Lore'* literature has been ransacked for all that it could furnish in regard to the practice, superstitious or otherwise, relating to therapeutics. The fads of modern times have been collected, the household remedies still in vogue have added their testimony; patent medicines and devices have been examined as to their actual medicinal value and the results they produce. . . . The Divine Healer has been observed in many instances. . . . When such luminous investigations are accessible, there is no longer excuse for the superficial talk we are forced to endure. I would like to see this article published entire and either distributed as a tract or sold at cost price."

It is with peculiar tenderness and interest that the readers of UNITY will learn that the pulpit of John W. Chadwick has found a successor. Last Sunday Rev. Caleb Samuel Simeon Dutton began his labors. Mr. Dutton during his Meadville student days was well known and beloved at All Souls Church, Chicago, the summer services of which he helped conduct for several seasons. He goes from a short apprenticeship at Salem, Ohio, with his young bride of Oberlin, Ohio, to this great task and high opportunity. No man can *succeed* John Chadwick; whoever follows must make another place for himself; but the traditions of the open mind, of the wide sympathy, of civic leadership, can be maintained. Indeed, to be in the line of N. A. Staples, Samuel Longfellow and John Chadwick is at once a consecration and an inspiration. We hope that the place vacated by Mr. Chadwick in the columns of UNITY as well as in the city of Brooklyn may learn to know the name of Caleb Samuel Simeon Dutton.

The patriot may well ask, What is the matter? Why the woeful reaction in municipal politics witnessed in so many places last election day? The apparently newly awakened Philadelphia failed to continue in its upward course; the noble Mayor Jones of Minneapolis was defeated; the reform forces of Grand Rapids, Mich., have been retired; the outlook for an

independent administration and progressive legislation in Chicago is darker than it has been for years; the bosses and the papers are apparently once more in harmonious fellowship. What is the matter? Has the ground been regained by the partisan, by the desperate effort of despair? Is it a dying gasp, or is it the result of wise selfishness, sagacious politics, circumventing by subtle methods the open enthusiasm and uncalculating confidence, perhaps recklessness, of the man with a conscience? Whatever the cause, the occasion calls for renewed vigilance, increased consecration on the part of those who still believe that party loyalty, where no great issues are at stake, is a menace to the nation.

The "Congo Reform Association" is still in the field with its insistence that churches, individuals, and all other organizations committed to the interests of humanity should bring all legitimate influences to bear upon Congress, the Secretary of State, and President Roosevelt, to demand adequate investigation by competent tribunals of the well proven atrocities still being perpetrated upon the innocent and helpless natives of the Congo State. Were these outrages perpetrated against the commercial interests of any part of the world, were the shipping interests of the United States menaced, as its fundamental democracy is menaced, there would have been resentment all along the line and the decks of our war ships would have been cleared for action long ere this. There is work for the next Congress to do. Let the politicians who have won their seats in Congress by unsavory methods, who are looking out for some respectable thing to do, look toward the Congo Free State. Here is a chance for them to make a worthy record, even superior to the manipulations of a postal savings bank problem.

"Political Economy" is still a phrase, the purport of which is little appreciated, even by its would-be advocates. The great wastes of the body politic as well as of the individual are scarcely suggested, oftentimes wholly ignored, by the would-be students of political economy, in the schools or out of them. The terrible waste of the tailor, the milliner, the dressmaker, the advertiser, the speculator, the tobacco and drink bill, the social function foolishness, etc., etc., have not yet come within the pale of scholastic investigation and academic study. They are left to the unscientific plunging of the "reformer," whose protestations and appeals are dismissed with a smile by those who ought to make it their business to do well the work which the suspected "agitator" must necessarily do poorly. For instance, poor Ireland has been much studied by the economist. Tax problems, land problems, wage problems, school and church problems galore have been threshed out on the Irish floor, but what about the $60,000,000 annual drink bill of ragged Ireland? Is this a subject pertinent only to the priest and the W. C. T. U. leaders?

We are indebted to the *Evening Post* of Chicago for a very interesting condensation of the deliberations of the National City Evangelization Union of the Methodist Episcopal Church, which recently held its fifteenth meeting in the First Methodist Church of this city. Ministerial and lay delegations from five different cities were gathered in this meeting. The *News* thus epitomizes the arraignments of the convention:

1. Churches relinquish down town sites as the wealthy population moves outward, removing church activities from points where most needed.
2. Down town property is sold for speculative reasons, to save the expense of new buildings.
3. City work carried on with no provision for trained workers.
4. Ministers fail to make wealthy churchmen work.
5. They have failed to successfully meet the flood of immigration.
6. They are responsible for the secularization of the American Sunday.
7. Self respecting working men are neglected and left to be appealed to by "street corner twaddle, which disgusts thinking men."

Said Rev. Mr. McCulloch of Nashville:

"The prayers are profane of the church that prays for the unchurched multitude while it continues to move away from them."

A St. Louis layman said:

"The church must undergo a complete change of method. Rarely is a large church successful. When a man gets a competency he usually ceases to be of use in the church. Peculiar, isn't it, that the people refuse to go down town to church while they go down town willingly and easily to business, shopping and theater."

Rev. Daniel Morgan of St. Paul said:

"For heaven's sake, let us stop this twaddle about preaching the gospel on the streets. If there is anything that disgusts the thinking workman it is that which is spouted on street corners in the name of Jesus Christ. If we are going to have street preaching, we need to have it from the biggest guns we have. And, brethren, stop talking about the next world so much; get the people all right here and God will look out for the rest. We must work intelligently, thoughtfully, impressively."

If the Methodist Church continues to seek new life on these lines, it is more in the line of the liberal church of America than those who still are refining the discussions about creeds and the divisions and distinctions between orthodoxy and heterodoxy; or indulging in rhapsodies about divine immanence or the universal brotherhood.

Not a Creed but a Platform

President Hyde, of Bowdoin College, at a recent conference of the Congregationalists of Maine submitted what he called "a new platform for Christians;" a suggestive basis of coöperation in interdenominationalism. It consists of twenty-one "WE WILLS," and not one "WE BELIEVE." The *Congregationalist* of November 17 publishes a symposium contributed by twelve prominent ministers and educators of that fellowship. The list includes such names as Washington Gladden, Professor McKenzie of the Hartford Theological School, Professor W. M. Clarke of Colgate University, Rev. Charles F. Carter of Lexington, and kindred spirits. With one or two exceptions these men highly commend the platform. Washington Gladden commends the psychology that seeks to find a basis of coöperation in a purpose and not in a creed. He says: "It is not true that we first learn and then

do; it is true that we learn by doing; the art always precedes the science; the thing is done before it is explained."

Professor John B. Clark of Columbia says:

"I greatly like the idea of substituting a platform for a creed. Men will honestly say, 'We mean to do something,' when they cannot honestly believe this or that. . . . The greatest result of the adoption of such a form as Dr. Hyde's will be to make people honestly consistent with membership in an evangelical church."

We have read this platform critically, with red pencil in hand, with the purpose of eliminating such elements as would be inconsistent with a creedless church, unavailable for the platform of a congress or a conference of religion, not of the "Christian" religion, and have found it necessary to eliminate only three numbers, and to erase "Christian" but twice in the remaining articles. The elimination only emphasizes as we see it the spirit of the other "WE WILLS!"

Article fourteen will be more in the spirit of the whole platform if it read, "We will coöperate with all churches in the worship and service of God." Why should the word "Christian" limit such worship and such service? In number sixteen the word "Christian" is used as a qualifying word to conscience. Why should not the decision concerning the things that corrupt and degrade be submitted to conscience, without a modifying word? Practically and theoretically there can be no successful discrimination between a Christian conscience and a Jewish conscience, a Buddhist conscience or a Greek conscience. The chief thing to do is to arouse the conscience and to follow the light thereof.

The three planks which we would eliminate are,—number two, which speaks of "Jesus Christ as God's Son." A phrase which undefined might leave room for disputed interpretations between the Unitarian and the Trinitarian, between the Jew and the Christian; number three says,—"We will honor and hail God's spirit in every man who strives to follow Christ in doing his will." Again, here is possible room for haggling or theological refinements; number ten enforces baptism and the Lord's Supper as "symbols which are acceptable to all true Christians." This again would exclude the Jew, the Quaker, and many devout men in Unitarian and Trinitarian fellowships to whom the "symbol" fails to symbolize.

To indicate the trend of the honest thinkers in all communions and the drift of all devout spirits, as well as the potency of a purpose basis, the availability of an ethical platform as contradistinguished from a theological creed as a basis of coöperation in the needed work of the world, we print the amended platform as a suggestion, believing as we do that all platforms of this kind are chiefly valuable in the work of disintegrating the dogmatic spirit and of demonstrating the unimportance of any elaborate word statement of a purpose. No new creeds or new bonds of union, or ethical affirmations form the basis of serious discussion or violent contentions. It is only the old statements that people grow sensitive about. A new creed is easily forgotten or revised; it is the old creeds that are tyrannical.

But this is the work of President Hyde, revised by elimination only, to better meet the needs of universal religion, and on that account to better express the fellowship of the Christian spirit as interpreted by the growing thought and the purest lives of history:

A COMMON PLATFORM FOR MODERN CHRISTIANS.

A creed states what we hold as true. A platform sets forth what we propose to do. The one is couched in the technical philosophical terminology prevalent at the time of its formulation; the other uses the plain language of today. The two are not necessarily inconsistent; though by no means identical.

1. We will love and serve the God who wills the good of all his children, and when obeyed makes earth a heaven.

* * * * * * * *

4. We will condemn as sin against God all greed and lust and pride and hate and sloth that seeks gain by others' loss or pleasure by others' pain.

5. We will appeal to the latent good in evil men, and show God's kindness to them even when we rebuke their unkindness to their fellows.

6. We will forgive, and assure of God's forgiveness, the wrongdoer the instant he is heartily ashamed of himself, and sorry for the wrong he has done.

7. We will relieve and redress the poor and maltreated; comfort and cheer the sick and stranded, and bring God's gifts of patience and fortitude into their pruned and chastened lives.

8. We will bear to those about to die, and to those who mourn the loss of dear ones, the message of God's eternal goodness, and the assurance that no individual's share in his great life of love can ever come to nought.

9. We will build up a community of persons united in love to God and man, under such officers, forms of organization, and modes of worship as experience has developed or expediency may suggest; excluding from fellowship none save such as exclude themselves from the truth they cannot see and the love they cannot feel.

* * * * * * * *

11. We will cherish as sacred all writings which clearly and simply set forth God's will as the guide to conduct and the secret of blessedness; holding in highest reverence the Bible, which, judged by this standard, has stood the test of time.

12. We will set apart one day in seven, and portions of every day, to cultivate and communicate the sense of the presence and guidance of God in our individual and social life.

13. We will give a fair share of our income to the extension of God's kingdom in missions and settlements beyond the range of our immediate circle, and the reach of our individual efforts.

14. We will coöperate with all other . . . churches in the worship and service of God.

15. We will foster and promote all schools and studies which reverently appreciate and honestly interpret those laws of nature and those works of man wherein God's thoughts are written.

16. We will use and enjoy as God's good gifts the things that are pleasant and healthful; we will discard and discourage the things that corrupt and degrade; leaving to each individual . . . conscience the decision of what to accept and what to forego.

17. We will support the family as God's institution for uniting man and woman in love, for rearing children in virtue, and for ministering to the aged in tenderness: we will counsel due consideration before marriage, and forbearance and forgiveness until seventy times seven in the delicate adjustments of family life; yet when adultery, desertion, or gross and wanton brutality, break the bonds of domestic affection beyond the power of patience and charity to restore, we will sanction for the innocent party such relief from intolerable tyranny as the law of the state allows.

18. We will encourage those organizations which seek to secure God's justice for the overworked and underpaid; and endeavor as far as possible to reduce the inevitable inequalities of condition resulting from differences of talent, training, heredity, wealth and opportunity.

19. We will strive for those conditions of healthfulness and beauty, intelligence and morality, wholesome companionship and recreation, which are God's will for the local community.

20. We will consecrate ourselves to the state and nation as agencies of God's impartial beneficence; and count his enemy and ours whoever seeks to use political power for personal or corporate ends.

21. We will endeavor to maintain God's peace between the nations of the earth, and to substitute reason and arbitration for force and war in the settlement of international differences.

Frederick E. Dewhurst

His was a gentle spirit; a soul touched with the culture that refines and spiritualizes the sensibilities, clarifies the judgment, and makes decisive and incisive the voice of conscience. He saw behind the creeds; he felt beyond the boundaries of a sect, and enjoyed the companionship that goes with nobility and honesty everywhere. Mr. Dewhurst while still young laid down the benign work of a true minister only when he laid down his earthly life, which he did a few days ago.

For the last six years he was pastor of the University Congregational Church in this city, and he died in the aroma of denominational sanctities. His colleagues in that fellowship recognized him as a brother in full and good and regular standing, and the churches of their faith, throughout the nation, mourn him as a worthy light-bearer in that fellowship.

But we cannot forget, and it is well for his brethren of the circumscribed fellowship and faith to remember, that it was not ever thus. We remember that for many years Mr. Dewhurst was looked upon with distrust; he practically had to stand alone in his high ministry as pastor of the Plymouth* Church of Indianapolis, where he entered into the labors of Oscar McCulloch, another man who "worshiped the Father after the manner" which many of his colleagues "called heresy." Mr. Dewhurst knew during these years the solitude that belongs to what Carlyle calls "the silent desert of a great new thought." In these days he was too frank a student of contemporary thought and Biblical scholarship to retain the confidences of his orthodox neighbors; he was too appreciative of the wealth of history, the accumulating spiritual values of high and holy traditions, to satisfy the impatient Unitarian denominationalist, although he ever was ready to give, as he was grateful to receive, the fraternal touch from that as from all other directions.

It was in these days of quiet heroism, of spiritual crucifixion, that the Senior Editor of UNITY first learned to know and to love Frederick Dewhurst. In these days began that editorial comradeship which continued to the end, and his name, which appears this week for the last time among the editorial contributors of UNITY, stands with the foremost in that list in the loyalty of its support and the heartiness of his fellowship. Like his peers, his contributions were not frequent, but they were limited only by the limitations of his time and strength.

The change in the cordiality of the denominational fellowship given to our brother at the burial time indicates no reactionary movement in his thought, no change in his tendency, no recoil or reaction in his spirit or methods, but it indicates the mighty change that has taken place within the denomination itself. The brethren have moved up and have come within hailing distance of the white plume of this Henry of Navarre of the spirit. Courteous, balanced, gentle, true, and tender, was our dear brother and colleague, Frederick Dewhurst.

One more of the faithful "Old Guard," one more of the standard-bearers of the UNITY fellowship, has fallen on the front line, and life is more lonely to those who are still left on duty at UNITY headquarters and around the standards of the Congress of Religion, whose message and mission Mr. Dewhurst was among the first to recognize. The first venture of the Congress away from the parent city of Chicago was at Indianapolis, where the hospitable Plymouth Church, under the lead of the unhesitating fearlessness of Frederick Dewhurst, welcomed it.

Mr. Dewhurst's going hence was such as becomes a scholar-minister. His lamp went out when the oil was all consumed. It flickered while he worked, and went out as he lay among his books.

The memorial words were fitting and the occasion touching. Professor Tolman and Professor Albion W. Small of the University testified to the academic purity of his quest and how fittingly he discharged the duties of minister to a University church. His old friend and neighbor, colleague, and we believe classmate, Rev. Charles F. Carter, came all the way from Lexington, Mass., to lay his tribute of love and respect upon his bier, and the body was borne lovingly to rest among its kindred in a New England cemetery.

Chicago is the better for his ministry. Humanly speaking, it could poorly afford to lose him. Let those who are still left on duty close the ranks and carry the banner forward. The place of the Dewhurst banner is ever on the picket line of thought and duty.

---

*Black Sheep

From their folded mates they wander far,
  Their ways seem harsh and wild;
They follow the beck of a baleful star,
  Their paths are dream beguiled.

Yet haply they sought but a wider range,
  Some loftier mountain-slope,
And little recked of the country strange
  Beyond the gates of hope.

And haply a bell with a luring call
  Summoned their feet to tread
Midst the cruel rocks, where the deep pitfall
  And the lurking snare are spread.

Maybe, in spite of their tameless days
  Of outcast liberty,
They're sick at heart for the homely ways
  Where their gathered brothers be.

And oft at night, when the plains fall dark
  And the hills loom large and dim,
For the Shepherd's voice they mutely hark,
  And their souls go out to him.

Meanwhile, "Black sheep! Black sheep!" we cry,
  Safe in the inner fold;
And maybe they hear, and wonder why,
  And marvel, out in the cold.

—*Richard Burton.*

What! doubt the Master Workman's hand
  Because my fleshy ills increase?
No; for there still remains one chance
  That I am not his Masterpiece.

—*Ridgely Torrence.*

*"In Lyrics of Brotherhood."

THE PULPIT.

Theology from the Standpoint of Functional Psychology

EDWARD SCRIBNER AMES,
The University of Chicago.

"Functional psychology" is the designation given to the present tendency to treat consciousness from the biological standpoint, and with particular reference to its functions in the total life-process.[1] It is contrasted more or less sharply with "structural psychology," which undertakes an analysis of mental life in terms of its characteristic states and forms, without specific reference to their origin in the needs of the organism, or to their service in determining its adaptation to the environment.[2] The function psychology is thoroughly evolutionary. As Professor James puts it: "Mind and world in short have been evolved together, and in consequence are something of a mutual fit."[3] And in the course of this evolution mental life has developed as the chief instrument in the process of adapting the psycho-physical organism to its physical and social environment. Our minds are therefore practical affairs, useful in satisfying the needs of our nature. "Mental life is primarily teleological; that is to say that our various ways of feeling and thinking have grown to be what they are because of their utility in shaping our *reactions* on the outer world."[4] Great importance, in this view, attaches to the genesis of the different forms of consciousness, and a general formula is offered concerning the origin of consciousness itself.[5] This placing of consciousness and all its "states" in a larger life-process determines the functional psychology to the use of dynamic, rather than static, conceptions. It maintains that the fundamental characteristic of the organism is activity. In the lowest forms of life there are spontaneity and internal coördination in the maintenance of adjustment to environment. The child, with a few reflexes and a great wealth of uncontrolled energy, is primarily a "behaving organism," as Professor James expresses it.[6] Certain forms of this behavior are native, and others acquired. There is in reality no mere passivity. In the course of its reflex and instinctive movements the organism is continually developing new "situations" and "problems," in reference to which constant adjustment is made. Abounding energy, issuing in impulsive movements, which bring in return a wealth of sense-impressions through hands, eyes, ears and muscles, is the original possession of the child. These impressions lead in turn to modifications in the movements; and thus a circuit of reactions is maintained. The organization of his efforts in order to make his activity most effective, and to attain the fullest satisfaction of his various needs, is the one great concern, psychologically expressed, of the human being.

This explanation of the different phases of consciousness with reference to the concrete life-conditions which call them forth, and with reference to their service in the ultimate control of those conditions is extended over the whole scope of the mental life. Not only the mental activity of the savage and of the child has its value as a means of furthering their welfare, but also the abstract thinking of civilized man roots itself at last in practical needs, and is estimated by the degree to which it serves them. The "truth" of science and metaphysics is tested at last by the success with which they aid the life-processes. Every hypothesis of science stands ready at any moment to submit to actual tests, and every system of philosophy in the last resort is judged by the results which follow from it. In this way functional psychology extends its claims over the whole domain of experience and philosophy. The problems of ethics are involved in the psychology of desire and volition, and it is only a matter of convenience that the field of ethics is separated from psychology. In the same way logic and æsthetics are elaborations of the psychology of judgment and feeling. Metaphysics is granted a distinct field, in the same provisional and practical way, only as a means of specializing the problems for convenience in treatment. Any thorough handling of the psychological problems of cognition takes one straight into the midst of metaphysics without any break or leap. The philosophical sciences are all, in the words of Professor Angell, "organic developments of a common root and represent phases, or stages, in the solution of a single complex problem"—"the problem of the structure and function of consciousness." Accordingly, "when psychological study is interpreted in a functional, as well as a structural, sense, the theoretical distinctions between psychology and philosophy have ceased to exist."[7]

Theology stands in essentially the same relation to psychology. A thorough consideration of the concepts of theology, their origin, development, and significance for man's life, requires a psychological study of the religious consciousness. On the other hand, if one starts with the psychology of religion, and pursues it to the full extent, it is found to involve the recognition and investigation of the ultimate problems of theology. Any demarkation of the spheres of the psychology of religion and of theology is therefore just as arbitrary, and is to be held just as lightly, as that between psychology and metaphysics. If this relation is not so clear between psychology and theology as it is between psychology and other metaphysical sciences, it may be due to the present undeveloped state of psychology of religion, and to the tendency of theology to cultivate its field in greater isolation from the influence of the natural sciences.[8] There are some results already at hand which indicate in a general way the significance of functional psychology in the domain of theology.

This psychology has fruitfully employed the genetic and historical method, by which developed forms of consciousness are investigated through their earlier stages, and, if possible, in their very beginnings. Pursuing this method, it is pertinent to inquire what place was held in primitive religions by the intellectual processes which, in the developed forms of religion, have given rise to theology.

The study of the beginnings of the religious consciousness has greatly lessened the claims of the intellectualists as to the character, function, and importance of specific religious ideas. It is no longer

[1] Angell, *Psychology*, pp. 6, 7, 64; James, *Talks to Teachers on Psychology*, p. 24.

[2] Serviceable statements of the functional psychology will be found in the following articles: Angell, "The Relations of Psychology to Philosophy," *University of Chicago Decennial Publications*, pp. 5-8; Dewey, "The Reflex-Arc Concept in Psychology," *Psychological Review*, Vol. III, pp. 357-70. For the structural Psychology see Titchener, "The Postulates of a Structural Psychology," *Philosophical Review*, Vol. VII (1898), pp. 449-65.

[3] James, *Psychology, Briefer Course*, p. 4.

[4] *Ibid.*

[5] Angell, *Psychology*, p. 50.

[6] James, *Talks to Teachers on Psychology*, Chap. 3.

[7] Angell, "The Relations of Psychology to Philosophy," *Decennial Publications of the University of Chicago*, Vol. III, pp. 20, 21.

[8] Of the works in the psychology of religion only Professor James's *Varieties of Religious Experience* indicates the import of such studies for theology. Investigations in this field have been limited mainly to the gathering and classification of material concerning certain phases of the religious history of individuals, particularly during the period of conversion.

claimed by the best authorities that all peoples possess a definite idea of God. Many primitive forms of religion, and others which have reached a high state of development, are quite without the conception of a personal deity. The Blackfellows of Australia,[9] for instance, do not get beyond spirit ancestors and other spirit individuals. Even these are involved in their explanation of practical needs. The absorbing interest with these races is the immediately practical and social character of their ceremonies and activities. The mainsprings of these ceremonies are the elemental life-interests—birth, youth, marriage, food, war, death. For instance, among the Malays of Malacca there are elaborate ceremonies accompanying the planting and harvesting of rice, hunting, fishing and mining. The object is to make sure the results of such activities. In the totemism of the tribes of central Australia, where each group of people identifies its life and welfare with those of a certain class of animals or plants, the purpose of the ceremonies is to increase the number of totemic animals or plants; and often this means provision for the food supply; but their performance of ceremony is not associated in the native mind with the idea of appealing to the assistance of any supernatural being.[10] The conception of "spirits" and of the supernatural, where it does arise, is therefore not fundamental in the development of religion, but is rather secondary and incidental.[11] "Mere animism can hardly be called primitive religion more than primitive science. It is simply a postulate from which to explain things, a principle of which one may take advantage in many practical problems."[12]

Further evidence that an exaggerated importance has been attached to reflection and conscious control of religious activities is found in the domination of imitation and custom. The force of social habits is tyrannical in the extreme, in spite of the fact that they are often due to the most trivial, accidental causes. Among the Malays "another tribe on undertaking to mine tin would imitate every detail in the method of those who first did it, even to such irrelevant details as those of language and dress."[13] It is the old fallacy of *post hoc ergo propter hoc,* and is due not so much to incorrect thinking as to the influence of unreflective imitation. How far these customs are from being the expression of definite ideas is shown in the explanations given of them. Among the Australians the reason for performing the ceremonies as they do is that their ancestors did so. If any further explanations are sought, the inquiry appears to the natives ridiculous and incomprehensible.[14]

The priority of practical, social activities, and the secondary character of the ideas which later arise in explanation of them, are well illustrated in the field of æsthetics. "The dance before the chase or battle, the mimes at agricultural festivals or at initiation ceremonies, which seem to the uninstructed onlooker crude forms of art, are to the minds of the actors entirely serious. They give success in the real activities which follow these symbolic acts. They bring the rain or sunshine or returning spring."[15] Art is here the state or attitude of consciousness which is built up in these activities, and which results from them. This state may eventually be cultivated on its own account, and may be employed as a test of the artistic character of other activities; but the view that the dances or ceremonies arose in the first instance in order to give expression to the already existing art-consciousness, or art-ideas, is discorded. "Art has not arisen primarily to satisfy an already existing love of beauty. It has arisen chiefly, if not wholly, from other springs, and has itself created the sense by which it is enjoyed."[16] In the same way it may be said that the religious consciousness is built up in the course of certain activities performed by the social group with reference to needs which are often of a very material kind. Gradually this attitude is detached from the setting in which it arose, and becomes in turn a standard and test by which to determine whether other given experiences are religious or have religious value. This agrees also with the increasing evidence of the priority of ritual over moral or theoretical teaching.[17]

Direct confirmation of the source and character of the first stages of the religious consciousness is found in the experience of the child. His interest in religion is chiefly concerned with its forms and ceremonies. He is little interested in the meaning which older persons attach to them, and he participates in them either in the imitative spirit or with reference to the securing of his personal ends. His prayers are for the most part repetitions of words with scrupulous regard for the precise order in which they have been learned; or, where they are spontaneous, usually express petitions for the objects which he most craves. It is only in late adolescence that there comes to consciousness any deep questioning concerning the meaning and value of the religious exercises. And even then it is only in exceptional cases extended beyond the conventional, and it may be rather simple, forms of thought in the social group of which he is a part.[18]

The functional treatment of developed theological conceptions keeps in view their genesis and growth in actual experience, and tests their truth and value in terms of the control and guidance of conduct. Conceptions are shorthand symbols for summarizing and unifying experience. They involve images, sensuous and detailed, or schematic and symbolic. There is always imagery in the most abstract concept. The distinguishing feature of the conception, however, is the element of meaning, the expression of relations. Both constituents are subject to change. The images may be now visual, now auditory or gain motor; and the meaning may gradually become larger, finer, and more ideal. This growth of conceptions is dependent upon experience, for they are at last just the registrations of experience. Every different use of an object involves a new mode of conceiving it. "There is no property absolutely essential to any one thing."[19]

The significance of this psychology of conception for all theological ideas may be illustrated in terms of the most fundamental and central conception, the conception of God. This idea is not innate. It arises with the power of generalizing and unifying experience, and under the practical demand for such generalization, in the maintenance and furtherance of practical interests. When the idea does appear it bears the impress of the social and material conditions of the community which formulates it, and with the growth of society the conception changes both as to its imagery and its meaning. Among the early

[9]Spencer and Gillen, *The Native Tribes of Central Australia,* p. 207.
[10]*Ibid.,* p. 170.
[11]Irving King, *The Differentiation of the Religious Consciousness,* p. 28.
[12]*Ibid.,* pp. 28, 38, 48; cf. Brinton, *Religion of Primitive Peoples,* p. 84.
[13]King, *op. cit.,* p. 11.
[14]Spencer and Gillen, *The Native Tribes of Central Australia,* pp. 136 f.
[15]J. H. Tufts, "On the Genesis of the Æsthetic Categories," *The University of Chicago Decennial Publications,* Vol. III, Part 2, p. 8.
[16]*Ibid.,* p. 5.
[17]Henry Preserved Smith, *Old Testament History,* p. 68; William Robertson Smith, *Religion of the Semites,* pp. 16, 20.
[18]Starbuck, *The Psychology of Religion,* Chap. 15, especially p. 194.
[19]James, *Psychology,* Vol. 2, p. 333.

Semites, for example, the thought of the deities was evidently determined by the natural conditions under which the people lived. Living water, whether from springs or running streams, formed the basis for community life by creating vegetation for food and trees for shelter. On this account the springs and rivers were sacred. The water was itself the deity or his abode. The land which it fertilized was holy ground, clearly distinguished by the growth of vegetation, and all things within the sacred precincts were guarded by tabus. When life was nomadic, and herds and flocks were the chief forms of wealth, the gods were often conceived as animals, such as the sacred bull or goat. When agriculture was cultivated, the natural elements which conditioned the growth of harvests determined the idea of the deities.

The growth of the idea of God reflects also the development of the social organization. Each tribe or social group had its own gods, expressing, and in turn strengthening, certain characteristic phases of its life. As the tribes enlarged and took on new activities, the deities evidenced corresponding growth. On the other hand, if a tribe was exterminated, or lost its identity, its god reverted to the lower condition of demons, whose chief characteristic was that they were without worshipers. The success of a particular group in conquest meant the subjugation of the conquered gods, and finally their extinction. Yahweh was originally the god of a single Semitic tribe. He gained power and significance with the leadership and conquest which his subjects were able to accomplish, so that in the end, with the organization of the nation, the ancient name of the deity was retained for the God of the whole people. This correspondence between the stage of social development and the nature of the gods is still further illustrated by the significant fact that, when the mother was the head of the family, the deities were goddesses.[20] Later, when the father became the recognized head of the family, the deity became masculine, and took on the attributes and characteristics of paternal authority. Among the Hebrews, to whom has been ascribed an ethical monotheism derived in a unique, supernatural way, the development of monotheism was coincident with, and apparently dependent upon, the rise of the monarchy. The coalescence of smaller social groups into larger unities was reflected in the fusion of gods themselves, until, in the attainment of the kingdom centering in the person of the king, the basis was laid for the idea of one God, which obviously was closely fashioned, though in heroic proportions, upon the model afforded by the earthly monarch. The heavenly king, like the earthly, gradually developed a court with angelic messengers and numerous cohorts ready at command to execute the sovereign will. Another stage was reached for the Hebrews during the exile. That great strain upon their social institutions and the enforced removal of many people from Jehovah's land magnified their sense of his distance from them and emphasized the idea of his transcendence. To the sensitive minds of the great prophets the contact with other peoples gave rise also to the conception of Jehovah as the God of all nations, though this idea was evidently born of patriotism and hope rather than of actual political supremacy. This feeling of the greatness and the transcendence of Jehovah, in connection with their national distress, resulted with the Hebrews, as it has with other peoples, in the need of mediation and in the hope of a savior. Their Messiah, under the stress of the national humiliation, took the form of a suffering servant. It is an impressive fact that the two typical Jewish conceptions of the redemptive work of Jehovah were the counterparts of two contrasted periods of the national life. One was projected from the background of the golden age of the monarchy under King David. As he put to silence his enemies and established a glorious kingdom, so God would some day, by another mighty one, deliver his people and make them supreme. The other view of divine deliverance was an expression of the humbled and chastened national spirit in the period of oppression and exile. Humility and suffering innocence were its central elements. In the end, when his life was completed, the character and work of Jesus conformed to the latter type, while his own experience and powerful personality added vividness and strength to the ethical, social conception of God as a loving Father.

In the same way the thought of God has been various and changing as it reflected the life of different peoples. The temper, culture, and social customs of the Greek, Roman and Teutonic peoples have reacted vitally upon the Christian conception of God. The process still continues. The idea of God is now undergoing perhaps the profoundest transformation in history. The forces accomplishing it are not vagaries of speculative philosophy, but the tremendous influences of modern civilization. The change is from the transcendence to the immanence of God. It is due to the rise of democratic institutions and the birth of an intense social consciousness. The old notion of transcendence was the reflection of the monarchial form of government which has prevailed in all the great nations from antiquity to the modern era. The king or emperor was far above the people. He was surrounded by vast estates, by castle walls, and by large armies. He could be approached only through mediators and subordinates. His arbitrary will was law. His ways were full of secrecy and mystery. The corresponding characteristics of his subjects were implicit faith, unquestioning obedience. They sang his praises, and most humbly offered before him their gratitude and petitions. Could anything describe more exactly than such terms the conception of a transcendent God, and the relations men sustain to him? On the other hand, nothing could be farther from the spirit of democracy. In a democracy the chief concern with reference to the leader or ruler is not his lineage or inheritance, but his own personality and efficiency. His will is not arbitrary, but justifies itself in experience, and is held to the standard of law and consistency. The citizens feel themselves one with their leader. They share in the exercise of sovereignty, and in its responsibilities and dignity. The inmost reality and significance of the state is found in the individual citizens. They are mutually dependent, interrelated, and conditioned. In such a society the old conception of a transcendent God is out of place, just as much as is the idea of an autocratic, arbitrary monarch. The great awakening of the masses of men in all nations to self-government through the exercise of intelligent self-control; the emancipation of slaves; the elevation of women; the humane care of the dependent, defective, and criminal members of society; the great constructive organizations of labor; efforts toward the purification of politics; popular education; various world's congresses for the promotion of science, art, and religion—all these are the expressions of a growing social consciousness, stronger, more enlightened, and more determined than mankind has ever before experienced, and they are also the causes and the justification of the conception of the immanence of God.

[20] W. Robertson Smith, *The Religion of the Semites*, pp. 58 ff.

Such a statement of the evolution of the conception of God involves also the question of the truth and validity of that conception. Here the relation in which the functional psychology conceives itself to stand to metaphysics has the utmost importance. In this psychology the statement of the genesis and development of an idea carries its own indication of the truth or reality of the idea. The historical survey reveals the function of the idea and its value in experience. In so far as it aids and furthers experience, it is true. It is always relative, always conditioned. But just on this account is it real. Psychology does not then merely lead up to the boundary of metaphysics, at which point it is compelled to transfer its problem to a different kind of inquiry. Metaphysics is only the more detailed and persistent investigation of the psychology of conception. The theological problem is therefore radically changed. The question heretofore, from the standpoint of transcendence, has been: Does a supreme, absolutely perfect being exist? Is there an actual, objective reality corresponding to the subjective idea of God? No one has ever been able to produce any adequate answer to that question.

The question itself has fallen under suspicion. There is no criterion by which it can be judged. It is impossible to get outside of experience to investigate the assertion that something exists there. The attempts to do this, and the dogmatic insistence upon "faith" in such a transcendent existence, have been the most fruitful sources of skepticism. The implications of present knowledge may point to further related experience, but it is difficult to realize how they could prove the existence, truth, or objective reality of anything beyond experience. The alleged "proofs" of the being of God give the impression of purely formal, abstract circles of reasoning. They were given up long ago by Kant on the ground of the impotence and futility of such "pure reason." He boldly declared the idea of God to be a "regulative" conception, justified by the practical way in which it served to unify and guide experience.

This did not mean for Kant, and it does not mean for modern pragmatism, that the idea of God is false and meaningless. It does involve, however, a different conception and criterion of "truth." In functional terms truth means value. The question, Is the idea of God true? means: Is the idea of God of value in actual experience? Does it serve to organize the highest interests of life, and to vitalize them with dynamic power in eliciting and controlling efficient reactions of the will? If the idea of God has these values and performs these functions, it is true. Without these, it is irrelevant and untrue. By the same criterion, that conception of God is truest which aids most in guiding, ennobling, comforting, and strengthening man in his devotion to moral ends. The idea of God in this view becomes the great "working hypothesis" of religion. It corresponds precisely to the hypothesis of natural science. It guides activity and is progressively modified by the results. That eminent pragmatist, Professor William James, in his *Varieties of Religious Experience,* has graphically described the process in these words:[21]

> The deity to whom the prophets, seers and devotees who founded the particular cult bore witness, was worth something to them personally. They could use him. He guided their imagination, warranted their hopes, and controlled their will; or else they required him, as a sefaguard against the demon and a curber of other people's crimes. In any case they chose him for the value of the fruits he seemed to them to yield. So soon as the fruits began to seem quite worthless; so soon as they conflicted with indispensable human ideals, or thwarted too extensively other values; so soon as they appeared childish, contemptible, or immoral when reflected on, the deity grew discredited, and was ere long neglected and forgotten. When we cease to admire or approve what the definition of a deity implies, we end by deeming that deity incredible.[22]

So far from being incompatible with Christianity, such a view finds many confirmations in the teaching of Jesus. He taught that what one is and does determines the truth for him. The pure in heart see God. Those who hunger and thirst after righteousness attain the great satisfactions and insights of religion. He who "wills to do" is able to know. The summons of Jesus was to service—to a way of living. He himself was the example of religious faith, not because of his demonstration of the existence of a God, but because in the unfolding of his will there appeared the fullest exhibition of the meaning and power of his conception of God.

The same principles may be applied to all other theological conceptions. The place and function of various ideas are instructively presented in the history of Protestant denominations. Here religion confronts the individual in the form of certain doctrines. The prominence of creeds and the refinements of religious controversies have given religious bodies the appearance of being primarily intellectual movements. But it is becoming clear that such bodies took their rise in great practical issues, in support and defense of which they elaborated special theological systems. The creeds have been results rather than causes, and have come to their final formulation only when the circumstances out of which they sprang have become quiescent, and when the habits of the social group were becoming fixed and rigid. The great causes which produced the Reformation were moral, social, political, and commercial. The practical motives in Luther's work are well recognized. In the same way every reformer was possessed by some great humanitarian purpose. With Calvin it was the freeing and elevating of the individual. His efforts to emphasize the dignity and worth of man led him to exalt the principles of man's immediate relationship to God. It is God, and not the church, who orders the life of man. Hence no church or state has the right to assume to mediate between them. This spirit of independence has worked itself out in various forms—in congregational polity, and in political freedom advocated by many religious societies. The practical impulse is still more prominent in such bodies as the Methodist, the Salvation Army, and Christian Science.

In all communions changes in statements of doctrines are gradually forced by the development of social conditions and the progress of culture. Within the short time since his day, the theological views of Jonathan Edwards have been outgrown by the devout New Englanders themselves. Even when, as in the early stages of a denomination, the problems are most acute, it is doubtful whether the intellectual views are conspicuous in the minds of many besides the clergy and a few official leaders.[23] The masses of every communion are held to it primarily by the practical values of religious living and by family traditions, social influence, and force of habit. Even doctrinal statements often have more practical than intellectual significance. For instance, the confession in terms of the creed may be as much an act of worship, or an emotional reac-

[21] James, *Varieties of Religious Experience,* p. 29.

[22] In an article entitled "The Pragmatic Interpretation of the Christian Dogma," by Irving King, in the *Monist,* Vol. XV, pp. 248-61, the functional psychology is applied to the conception of the Holy Spirit, the Son of God, the second coming of Christ, and the inspiration of Scripture. He says: "Our concepts are only functionally valid and do not refer to ontological realities. All our realities are of the functional variety."

[23] James H. Lueba, *American Journal of Religious Psychology and Education,* Vol. I, p. 162.

tion, as an exercise of reason. These forms of worship and ordinances are also subject to social and cultural changes. They must be submitted to the final test of their influence and fruitfulness in the lives of those who employ them. If they further and enrich the spiritual nature, they establish themselves with increasing spontaneity, and their value is continually self-evidencing. But if they are maintained only by an appeal to authority, or to the precedent of earlier and very different religious experiences, then they show themselves in the process of becoming mere survivals and vestiges of past conditions.

The acceptance of the functional psychology means, then, for religion the recognition and justification of the gradual and continuous modifications of doctrines. It does not mean that these doctrines are inherently false, illusory, or useless.[24] Heretofore doctrinal changes have gone on either unconsciously, and therefore in a random way, or they have been opposed by the established habits of thought known as orthodoxy, often in blind prejudice and with tragic results. If, on the other hand, changes in theology were understood to be the marks of growing religious life and real aids in such growth, theology would come to take its place among the sciences. It would in that case surrender its claim to any unique authority, but it would gain the dignity and the working authority which the natural sciences now possess. These sciences do not claim any infallible knowledge or methods. Their conclusions have no finality. They are always subject to revision, and yet they are respected and employed in affairs of the greatest moment. Moreover, these sciences possess the fundamentally important dispositions of inquiry, of investigation. Nothing is exempt from questioning. Doubt is in a true sense the instrument of scientific progress. But theology has labored under the assumption of infallible elements or sources, and therefore, at certain points, has felt compelled to raise the red flag against any critical inquiry. Nothing more characteristically indicates the difference between theology and science than the way in which the one has feared, and the other favored, free investigation. The psychology of religion bids fair to point the way to a less pretentious, but really greater, service to religion than theology has ever before been able to perform. Working in the spirit and with the methods of modern science, recognizing the tentative nature of its principles, and setting itself patiently but bravely to practical experiments, religion may yet hope to enter upon more secure and substantial progress, just as education and other forms of social activity have done.

The *Bibelot*, the little monthly from Maine, always carries its daintiness into the editing as well as into the printing. In this respect it clearly leads all the "little" publications. The November number is a striking triumph in this direction. The daughter of John Addington Symonds recounts the last days of this wonderful invalid, the man whose protracted battle with death made him not only so alive but so lively; he who was as beloved as he was learned, as diligent and productive with his pen as he was accurate and informed.

[24]Neither does it mean that religious knowledge is to be sought through some unique experience. The suggestion of Professor James, *Varieties of Religious Experience*, p. 431, elaborated by Professor Starbuck, in support of the view that the feelings may furnish an avenue of religious knowledge, has not commended itself to many scholars. For instance, F. M. Davenport, in the discussion of the passional and rational in religion, says: "I would take straightforward issue with those who still hold that the subconscious, the imperfectly rational, the mystically emotional in spite of all its vagaries, is *par excellence* the channel of the inflow of divine life (*Primitive Traits in Religious Revivals*, p. 279). E. D. Starbuck, "The Feelings and Their Place in Religion," *American Journal of Religious Psychology and Education*, Vol. I, pp. 168 f.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Pullman Monopoly.

The annual meeting of the Pullman Palace Car Company, held in Chicago last week, was attended by several millionaires who came to see "the melon cut." In brief, the company distributed a "surplus" of $24,000,000 to its present stockholders, giving it in the form of new stock. Its present capitalization is $74,000,000, the figure reached by the "watering process" ten years ago. The annual dividend of 8 per cent, paid on "water" and all, means that in the thirty years of its corporate existence this company has paid "several hundred" per cent profit to the stockholders, but has been unable to reduce its charges to the public or to pay its help adequately and do away with the system of "tips." This division of the spoils seems particularly ill-timed, and will undoubtedly hasten the day of judgment. An immediate effect of the action is a suit for back taxes, brought by the city of Chicago, to the amount of about $5,000,000. Some capitalists seem quite unable to realize that a new day is at the dawning wherein not even a millionaire will say "The public be d——d."

Science and Discovery.

Recent developments in glass manufacture show that quartz glass, which is made by fusing quartz crystals at a great heat, far surpasses the ordinary commercial glass in that it will not break by sudden heat or cold. Lamp chimneys made of quartz glass would not break even when water was thrown on them. The great difficulty heretofore has been the problem of fusing the hard quartz, but this now seems to be overcome, and the discovery may have important commercial bearings. The astronomers have been aided by the geologists, particularly Professors Chamberlain and Salisbury, in seeking a more satisfactory theory than the "Nebular Hypothesis." The discussion is interesting not only because the older theory is shown to be untenable, but because of the bearing the later theory, which regards the "Annular" Nebulae as the primordial ones, has on the age of the earth and the probable duration of its existence.

The New Y. M. C. A.

Three hundred prominent business men from various cities of Massachusetts and Rhode Island gathered in Ford Hall, Boston, last Tuesday afternoon and evening to discuss plans and devise new ways and means of bringing the Young Men's Christian Associations (with which all were officially connected) into more vital and helpful relation with the men of their communities. The meeting was a remarkable one from several standpoints. Many of the men are well-known leaders in the business world. It was a distinctively religious enterprise, in which clergymen were only conspicuous by their absence. The plans and methods discussed and approved are absolutely opposed to the original "pure gospel and sound doctrine" ideas of the founders of the Y. M. C. A. movement. In this case, as in countless others, the practical works of righteousness, the physical, intellectual and moral development of young men, the high principles of manliness and godliness, in a word—the practical ideals common to all types of true religion, these are the things now being sought for, not the exclusive doctrines or dogmas of any one church or churches. It seems manifest there is a large and growing future for this splendid interdenominational fellowship, and we say most heartily, God-speed.

Prince George of Servia.

A dispatch from Vienna, under date of November 17, states that George, the Crown Prince of Servia, has been declared insane and will be sent to a foreign sanitarium. His insanity was first manifested in the beating of his servants and officers, and in the contracting of large debts by useless expenditure. His brother Alexander will be declared heir to the throne.

Laborers Wanted in Southland.

From nearly all the southern states, from the Chesapeake to the Rio Grande, there comes a report of great prosperity, great increase in enterprise, but a crippling scarcity of labor. Some cities of Georgia and South Carolina have been brought into prominence recently by their efforts to import laborers to supply this demand, and in some cases the officials have unwittingly transgressed the alien labor law. Apparently the one thing the black man needs all over the south today is the disposition and energy to work—the very thing Booker Washington and others are trying to teach him.

C. A. O.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

Some Opinions of the Congress

We venture to quote from personal letters of several ministers of one denomination, answering the specific question: "Are you willing to say a word in commendation of the purpose and the ideal of the Congress of Religion?" It is believed these excerpts correctly express the intents of the writers and that they will be willing to be thus quoted. We are free to admit to this column every criticism that is offered in the frank desire to either convert or be converted.

John W. Nelson, Kewanee, Ill.—"In so far as I understand the aim and ideal of the Congress of Religion I heartily approve its work."

Rev. James E. Butler, Lowell, Mich.—"I regard the Congress of Religion as a great and encouraging movement in the right direction. To me it is one of the very hopeful signs of the times. Surely the possibilities before it are unlimited. In spite of all hindrances the world is surely turning toward the light. 'Arise, shine, for thy light is come!'"

Rev. R. Stapleton, Saginaw, Mich.—"Whatsoever will bring us closer together in obeying the commands of our Lord has my hearty approval and support."

Rev. E. R. Williams, Grand Ledge, Mich.—"What little I know of the Congress of Religion I should be willing to commend."

Rev. F. V. Stevens, Yankton, S. D.—"Yes, so far as I know about it, I think the ideal of the Congress of Religion a good one."

Rev. F. W. W. Pugh, Sparta, Wis.—"I am in hearty sympathy with all feasible schemes of Christian unity."

Rev. F. G. Ward, Lansing, Mich.—"I approve heartily of the general aim of the Congress of Religion."

Rev. I. L. Cory, Waukesha, Wis.—"Count on me any time for a word of commendation for the purpose and ideal of the Congress of Religion. The call is loud for Christians to live as brothers, and 'stand fast in one spirit.' Phil. 1:27."

Rev. A. E. Seibert, Mattawan, Mich.—"I would gladly say all that I can in commendation of the purpose and ideal of the Congress of Religion."

Rev. W. Burgess, Chicago, Ill.—"I am willing to speak in commendation of the purpose and ideal of the Congress of Religion at any time."

Rev. B. S. Winchester, Winnetka, Ill.—"Yes, I am willing to say a word in commendation of the purpose and ideal of the Congress of Religion."

Rev. A. G. Wilson, Rhinelander, Wis.—"The Congress of Religion is the most significant fact in the religious world."

Rev. Wm. A. Gerrie, Milwaukee, Wis.—"So far as I understand, I am in hearty accord with the purpose and ideal of the Congress of Religion and would readily do whatever I can to further its work."

Rev. F. M. Sheldon, Rockford, Ill.—"I realize the purpose and ideal of the Congress of Religion is mightily to accelerate the coming of God's kingdom."

Rev. E. L. Morse, Spring Valley, Ill.—"You are in an enviable place. I congratulate you on the work before you. It is certainly very important. It commands my entire approval and cordial sympathy."

Rev. D. Ellis Evans, Racine, Wis.—"I can most heartily commend the purpose and ideal of the Congress of Religion. I like to rub elbows with men of all creeds and no creed."

Rev. Archibald Hadden, Muskegon, Mich.—"As to the Congress of Religion, I sympathize with it in general, and would be glad to say so."

Rev. Wm. A. Minty, Lansing, Mich.—"I believe the purpose and ideal of the Congress of Religion to be O. K."

Rev. C. O. Grieshaber, Shelby, Mich.—"Personally, I am heartily in favor of the cause referred to."

Rev. Luther K. Long, Calumet, Mich.—"Yes, I am willing to commend the work of the Congress of Religion."

Rev. W. J. Johnson, Springfield, Ill.—"Not simply 'a word,' but a hundred words can be said in praise of the purpose and ideal of the Congress. I am saying them all the time."

Rev. Benjamin E. Ray, Genoa Junction, Wis.—"I find myself in sympathy with the purpose and ideal of your Congress."

Rev. William Kilburne, Spring Valley, Ill.—"I am in sympathy with the general object of the Congress of Religion. Nothing but good can arise from the discussion of themes lying at the basis of our faith."

Rev. A. E. Pomeroy, East Leroy, Mich.—"I am always in favor of any union that will bring a better condition of Christianity."

Rev. Edwin G. Crowdis, Kennebunk, Me.—"It would give me great pleasure to help your work in any way possible."

Rev. Henry Faville, La Crosse, Wis.—"My only fear as to the Congress of Religion is that it may attempt to 'pull the petals' in order to make the flower grow faster. Unity and fraternity cannot be forced. It is a growth which goes with growth in many other things and to try to bring results is like trying to aid a lily by pulling the petals."

Rev. P. M. Snyder, Rockford, Ill.—"I would, of course, be delighted to say a good word for the Congress."

Rev. William Sweet, Hudson, Mich.—"Believing in the ultimate unity of the church of Jesus Christ, I am willing to say a word in favor of the Congress of Religion—its purpose and ideal—so far as I understand it."

Rev. Philo Hitchcock, Brandon, Wis.—"I am sorry to say that I cannot recommend any 'Congress of Religions' that rules out Jesus as the Christ of God. Christianity and Unitarianism, and infidel liberalism, have little or nothing in common.

Rev. F. D. Burhans, Chicago, Ill.—"I cannot affiliate with the 'Congress of Religion' movement. It seems to me a subtle attempt to promote the interests of an unevangelical faith among those who believe in the deity of Jesus, and in salvation by the cross. I love the 'heretics,' but I cannot join in a religious movement which stamps their religious belief as true."

Rev. Paul W. Brown, Moline, Ill.—"So far as I have heard of its work, it appeals to me."

Rev. H. N. Stiles, Dundee, Ill.—"In general I am in sympathy with the Congress of Religion."

Rev. Almon O. Stevens, Elkhorn, Wis.—"I heartily approve of the Congress."

Rev. August F. Fehlandt, West Salem, Wis.—"I am in favor of anything that will bring the religious forces in Christendom into closer sympathy and coöperation."

Rev. David Fales, Jr., Galesburg, Ill.—"I am in most hearty sympathy with the purpose and ideals of the Congress of Religion."

Rev. A. L. McClelland, Milton, Wis.—"I am glad to say a word of commendation whenever I have the opportunity."

Rev. Henry O. Hannum, Superior, Wis.—"I am sure that you will find us ready to coöperate in anything that will foster the union spirit."

Rev. Graham Taylor, Chicago, Ill.—"The Congress of Religion seems to me to afford those of different faiths a self-respecting basis for interpreting their positions to each other and for such practical coöperation as may unite them in the service of the community."

Rev. Samuel M. MacNeill, Mondovi, Wis.—"So far as I understand the object of the Congress of Religion I am heartily in favor of it, and can recommend its purpose."

Rev. Arthur T. Reed, Madison, Wis.—"So far as I understand its purpose I can commend it."

Rev. C. A. Forbes, Chicago, Ill.—"All that promotes unanimity in Christian effort, character, fellowship and service is most commendatory."

Rev. S. F. Morris, Grand Rapids, Mich.—"I approve of the work of the Congress of Religion."

Rev. Clyde McGee, Clinton, Wis.—"Will simply say I approve of the purpose and ideal of the Congress of Religion."

Rev. R. M. Higgins, Berlin, Wis.—"I am ready to commend anything that will further the idea of church unity."

Rev. L. E. Brown, Wayan, Mich.—"I heartily approve of the purpose and ideal of the Congress of Religion."

Rev. E. A. Ralph, Evansville, Wis.—"I shall be glad to speak in favor of the purpose and ideal of the Congress of Religion."

Rev. C. D. Moore, Des Plaines, Ill.—"Personally, I approve of the purpose and ideal of the Congress of Religion."

Rev. George W. Schroeder, Dallas City, Ill.—"A hearty 'Yes' is my reply to your question in regard to my willingness to commend the purpose of the Congress of Religion."

Rev. William Walker, South Haven, Mich.—"I have always pled for the widest fellowship and largest coöperation, and illustrated it. I suppose I am not as enthusiastic about *talking* congresses because I have so large a place in a *doing* congress."

Rev. James Rowe, Randolph, Wis.—"I am in sympathy with the purpose of the Congress of Religion."

Rev. W. C. Allen, Grass Lake, Mich.—"Any purpose, the ideal of which is the extension of righteousness by drawing existing religions into the fellowship of Christ, cannot but be commended."

Rev. H. McDowell, Hopkins, Mich.—"I believe in a union of Christian forces."

Rev. Frank G. Smith, Chicago, Ill.—"I approve of the purpose of the Congress of Religion."

Rev. C. P. Meeker, Chicago, Ill.—"I have no desire to cooperate with this unbelief. A 'Congress of Religion' is a conglomeration of confusion. I can imagine Paul, who wrote 2 Cor. 6:14. 18, arraigning a fellowship meeting as per your letter. This is the ignorance he told the Athenians who wanted to show some consideration to every god in the universe, that God had overlooked, but now commanded all men everywhere to repent. I would urge you to break this unholy alliance, and come out from among them, and be not a follower of gods many and lords many, but of the one Lord of Lords and King of Kings. You may not be so popular with men, but you will be more pleasing to God."

Rev. F. E. Hopkins, Chicago, Ill.—"As to the general note of the Congress of Religion, I have been, am now, and always expect to be in the utmost sympathy. As to the effort of a few self-assertive individuals to use this great idea to dogmatize their own dogma, while attempting to show how dreadfully narrow and dogmatic other people are, I have a 'smile that won't come off'."

Rev. A. L. P. Loomis, Evansville, Wis.—"I am heartily in favor of all movements which secure greater unity and fellowship between true Christians."

The Toledo Conference

The thirty-first annual meeting of the Michigan Conference of Unitarian, Independent and other Liberal Churches was opened at the Church of Our Father, Toledo, Ohio, on the evening of October 29, 1906.

In spite of stormy weather a good company gathered together. After a devotional exercise in charge of Rev. R. S. Barrow, of Jackson, Mich., and Rev. Wm. M. Backus, of Chicago, Rev. W. C. Gannett, of Rochester, N. Y., preached a suggestive sermon on "The Greater Glory of the Coming Religion." The preacher showed how the progress of religion has been one from glory to glory, each new form being but a more glorious form of the old. The modern ministry working in social settlements, in education, as well as in parish and pulpit, is but a more glorious form of ministry, through the division of labor. Old dogma and doctrine are living today in new forms, glorified by being socialized. So the prophecy seems to be warranted that whatever changes may be going on in the world of religious activity and doctrine, the outcome will be merely the transfiguration and glorification of the religious ideas that have ruled mankind for so long.

The opening business session was called to order the next morning, President C. S. Udell, of Grand Rapids, in the chair. A warm welcome was given to the delegates by Mr. C. A. Seiders, of Toledo. The report of the acting secretary, R. S. Barrow, of Jackson, as well as reports from the individual churches, showed the condition of the conference to be much better than for many years.

After the business meeting Rev. E. A. Horton, of Boston, Mass., spoke upon "The Curriculum in the Sunday School of Today." He gave many suggestions for making the Sunday school work more practical and effective.

Rev. B. A. Hills, of Sherwood, Mich., followed with a paper on "The Vital Truth Common to All Religions." This truth, he urged, is the necessity of the soul's progress from death unto life by a real process of regeneration.

After a bountiful lunch served by the ladies of the church, the Michigan Associate Alliance held its meeting. The paper was read by Mrs. Emma N. Delano, of Chicago, Ill., on "Alliance Togetherness." Rev. Caroline B. Crane, of Kalamazoo, Miss Florence Dority, of Toledo, and Mrs. E. L. Fuller, of Jackson, also gave short addresses. The reports from the branches showed a record of enthusiastic and successful work.

This meeting was followed by a half-hour's devotion, led by Rev. Mrs. Crane, of Kalamazoo, Mich., which proved very helpful.

In the evening a brief service conducted by Rev. J. P. McCarthy, of Kalamazoo, and Rev. Mr. Thayer, of Cincinnati, Ohio, preceded a platform meeting upon the subject "The Renaissance of Morals"—"As it Relates to Society," by Rev. H. W. Foote; "As it Relates to Business," by Rev. J. P. McCarthy; "As it Relates to Religion," by Rev. S. A. Eliot, of Boston, Mass.

In the absence of Mayor B. Whitlock, of Toledo, who was to have treated the subject as "Relating to Politics," Mr. N. O. Nelson, of St. Louis, was invited to address the gathering.

The general tone of the discussion was cheerful and optimistic. The speakers all seemed to find in the present moral crisis signs of a renewed vitality and an increased influence of a higher type of morality than the world has hitherto known.

The exercises of Wednesday opened with a devotional service led by Rev. B. A. Hills, of Sherwood, Mich.

This was followed by a paper on "The Evangelism for Today," by Rev. H. Van Ommeren, of Mt. Pleasant, Mich. The speaker emphasized the necessity for spreading the gospel of liberal religion with its most inspiring teachings.

A paper on "The Orthodoxy of Today," by Rev. E. A. Coil, of Marietta, Ohio, showed how the orthodoxy of today is but the hetero-doxy of a generation ago. The trend of the orthodox bodies towards liberal conceptions of religion was clearly shown by numerous quotations from the works of leaders in various denominations.

This paper was followed by a discussion of "The Relation of the Liberal Church to the Question of Divorce," by Rev. R. S. Barrow, of Jackson, Mich.

At this point the writer was called from the conference, missing a number of good things.

Rev. Lee S. McCollester, of Detroit, spoke upon "The Liberal Church and Religious Life; Rev. B. A. Van Sluyters upon "The Need for a "Broader Basis for Our Young People's Work;" "A Neglected Duty of the Church at the County Almshouse," Rev. C. Bartlett Crane, of Kalamazoo; "The Coming Heritage of Universalists and Unitarians," Rev. G. R. Longbrake, Bryan, Ohio; "Liberal Judaism and Modern Thought," Rabbi David Alexander, Toledo, Ohio.

Platform meeting: "The Christian Church"—

1. "Of the Apostles," Rev. F. S. Wicks, Indianapolis, Ind.;
2. "Of the Theologians," Rev. W. M. Backus, Chicago, Ill.;
3. "Of Enlightened Liberalism," Rev. Geo. R. Thayer, Cincinnati, Ohio.

The churches at Indianapolis, Ind., and Cincinnati, Ohio, were admitted to the conference. Resolutions were adopted to support efforts to improve conditions in the almshouses, and to urge legislation for the support of an institution for the care of dependent crippled children.

Mr. C. S. Udell, of Grand Rapids, to whose labor and enthusiasm the success of the conference was largely due, was reëlected president for the ensuing year.

Thanks were returned to the Church of Our Father for the hospitality of its people, and after a benediction pronounced by Rev. Geo. R. Thayer, the conference was adjourned. R. S. Barrow, *Secretary*.

THE HOME

Helps to High Living

SUN.—The child who can rouse in us anger, or impatience, or excitement, feels himself stronger than we, and a child only respects strength.

MON.—The child sees what we are, behind what we wish to be.

TUES.—The religion of a child depends on what its mother and father are, and not on what they say.

WED.—Self-government—with tenderness—here you have the condition of all authority over children.

THURS.—Let us be true: this is the highest maxim of art and of life, the secret of eloquence and of virtue, and of all moral authority.

FRI.—All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls.

SAT.—In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. —*Amiel.*

Granny's Come to Our House

Granny's come to our house!
  An' ho! my lawsy-daisy!
All the children round the place
  Is ist a-runnin' crazy!
Fetched a cake fer little Jake,
  An' fetched a pie fer Nanny,
An' fetched a pear fer all the pack
  'At runs to kiss their Granny!

Lucy Ellen's in her lap,
  An' Wade, an' Silas Walker,
Both's a-ridin' on her foot,
  An' 'Pollos on the rocker;
An' Marthy's twins, from Aunt Marinn's,
  An' little Orphant Annie,
All's a-eatin' gingerbread,
  An' giggle-un at Granny!

Tells us all the fairy tales
  Ever thought er wondered—
An' 'bundance o' other stories—
  Bet she knows a hunderd!
Bob's the one fer "Whittington,"
  An' "Golden Locks" fer Fanny!
Hear 'em laugh an' clap their hands
  Listenun' at Granny!

"Jack the Giant-Killer" 's good—
  An' "Bean Stalk" 's another—
So's the one of "Conderell' "
  An' her ol' godmother;—
That-un's best of all the rest—
  Bestest one of any,—
Where the mices scampers home
  Like we runs to Granny!

Granny's come to our house!
  Ho! my lawsy-daisy!
All the childern round the place
  Is ist a-runnin' crazy!
Fetched a cake fer little Jake,
  An' fetched a pie fer Nanny,
An' fetched a pear fer all the pack
  'At runs to kiss their Granny!

—*James Whitcomb Riley.*

A Black Boy's Heart

They were the prettiest pair of ponies ever exhibited at the state fair, and their groom was only a colored boy who ran by their side as they went round and round the ring, obeying every word or motion of his. When they stopped before the grand stand the ponies rubbed up to Cato as though they loved him.

"What is their price?" asked a horse dealer, for it was known that they were for sale.

"Five hundred dollars," said Cato.

"Stuff and nonsense!" said the horse dealer. "I'll give you $300 cash for them."

Cato shook his head and turned away for another offer; but, though everyone admired them, no one wanted to buy.

"There," said the horse dealer, "you see no one wants them. Tell me who owns them. He will be glad to take my offer."

"Dey 'longs to my young missus, an' she ain't gwine to sell 'cept she git $500 for 'em," said Cato.

"Humph!" said the horse dealer. "A young girl owns them, does she? Well, if you will swear that one of them went lame, I'll give you $50. You never had so much money in your life; did you, now?"

Cato gave such a start that the ponies started, too. Then, looking up, he said:

"Reck'n yer t'ink dat 'cause de Lord done give Cato a black skin, he give him a black heart, too. 'Tain't so, an' he ain't gwine blacken it dat way, nuther."

"Cato," said a gentleman standing by, who had overheard the conversation, "why does your young mistress want to sell her ponies?"

"De plantation, it bound to be sold nex' week," he said, "if me and Miss Helen can't raise de money. Marser, he got all but $500, an' he took sick an' de barn burn down. Dat how come Miss Helen sel de ponies."

"Well," said the gentleman, "you take them back and tell her they are sold for $500. My man will go with you and take the money. Tell her I am going to Europe for a year and would consider it a favor if she would use them while I am away. If she can buy them back when I return, I shall be very glad to sell them to her."

"Ef Cato ever kin serve you, sir, he jes' boun'ter do dat t'ing."

"You have done it already, Cato."

"What, sah? I ain't never see yo' befo'."

"True; but you have given me an opportunity to help another in trouble. You gave it to me just now when I overheard you refuse to blacken your heart for that man's money."—*Exchange.*

When to Cry

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now, I have often thought that there are little boys and girls who cry, now and then, at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that, if a child begins to cry on Thursday, he will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears on Sunday are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise man meant them for the little ones —the millions of little boys and girls who want to do the right thing and the very best thing.—*Mary Elizabeth Stone, in St. Nicholas.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE FRENCH PROTESTANT ASSEMBLY AT JARNAC.—After many weary months of doubt, discussion and anxious uncertainty as to the future, not merely of individual churches, but of the grand cause of French protestantism as a whole, a blessed flood of spiritual love and light seems to have been poured out upon the recent gathering at Jarnac. The first issue of the *Protestant* for the present month reads like one long pæan of thanksgiving and praise.

Only those who have followed somewhat closely the course of events since the law of separation made necessary an entire reorganization of all French churches, can clearly grasp all the details given in the *Protestant's* report, but all can recognize the beauty of an utterance by Pastor Charles Wagner, which formed the climax of the gathering and, like a veritable inspiration, fired all hearts and swept away all doubt and hesitation. If, as Mr. Reyss, of the *Protestant*, says, the mere words though reported with most scrupulous exactness, fail to give any adequate ideas of the scene and of their effect, any English translation must prove even more inadequate, yet I cannot refrain from an attempt to reproduce this utterance of the great-hearted French pastor for the benefit of his admirers over here.

The necessity had been recognized of adopting at this meeting some "religious statement" as a basis of union. To the question as to what was the difference between a declaration of belief and a religious statement, it was Pastor Wagner who responded, "We wish to vanquish the spirit of creed and to bring about the triumph of the spirit of faith."

There was a little doubt in the minds of some as to the wisdom of adopting the proposed statement without discussion. It was this hesitation that called out Pastor Wagner's beautiful and tender appeal. After expressing his sympathy with all such conscientious scruples, he continued:

"In my own person and in my own religious experience I have long united all that is at odds and mutually exclusive in our protestantism, all that we seek to unite here today. In myself I have realized in advance this unity in the communion of him who said: 'I am the vine, ye are the branches.' I was raised in orthodoxy, I drank its milk. I shall never strike at the breast of my good, old nurse. If, since then, I have traversed other roads of inward experience and of life, it is to arrive at the recognition of the same gospel and the same inspiration under the most diverse forms. It has been my lot indeed to meet equally Christian men who were disputing simply because they did not understand one another; I succeeded in reconciling them by passing their thought through my own soul.

"In the spirit of him who has said: 'I am the truth,' there is a marvelous power of reducing to a common denominator the most dissimilar fractions. Where human calculations fail and are powerless, if the Great Master of souls passes by, he brings the realization of the promise: 'There shall be but one fold and one shepherd.'

"We have come hither, disciples of the same Saviour, sons of the same Crucified One; we all have the same passion for the Eternally-living, Eternally-present One, the same faith in him. This hour which unites our hands in a cordial compact is not an hour struck on the dial of a small provincial town, it is an hour of eternity.

"Through all the depths of my humanity, through the heritage won at Golgotha and the ties which link us to Calvin and to Luther, I feel at this moment a generous current circulating, I feel stirring in me the ashes of the fathers awakened to renewed life. Gathered from the east and from the west, from the most opposite horizons of thought, we are united in this assembly as are, in a furnace, the diverse ores, and by the power of the fire which tests and fuses our substance, we tend toward a synthesis. From the crucible where love and suffering unite us, flows a single shining metal: the pure gold of Christian communion. There is in this neither surprise nor haste. When the betrothed appear before the altar, they have settled beforehand the great question. They no longer discuss the articles of the Civil Code; they have no further need of the counsels of a notary; they say: 'Yes!' and put their whole soul into that one word. That suffices. Who could blame them for no longer wishing to consider preliminary details?

"So with me, I wish to wed with you! Gounelle!

"Nor is this a matter of today, it is an old desire. Lo, these many years I have held out my hands to friends, known and unknown. Today the happy alliance is to be consummated and sealed. Have confidence! The Invisible who is in the midst of us, more powerful than all that are against us, himself presides over our union and guarantees its sincerity and permanence.

"Hear the Christ who says to us: 'My children, I am with you. Fear nothing, only believe!'"

The effect of this heartfelt address was indescribable. All hearts were touched, all eyes filled with tears, all doubts were swept away. "The discussion is closed," said M. Gounelle, the objecting member. Turning to M. Wagner, the president said: "The spirit of God was working in your heart and at the same time in the hearts of others, melting away all obstacles which might still remain. He then read the Statement, which was listened to by the assembly standing and was adopted unanimously.

Owing to the lateness of the hour, I must reserve a translation of the Statement for another time, as well as some notice of the life and work of Albert Réville, notice of whose death was received during the sessions at Jarnac.

M. E. H.

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

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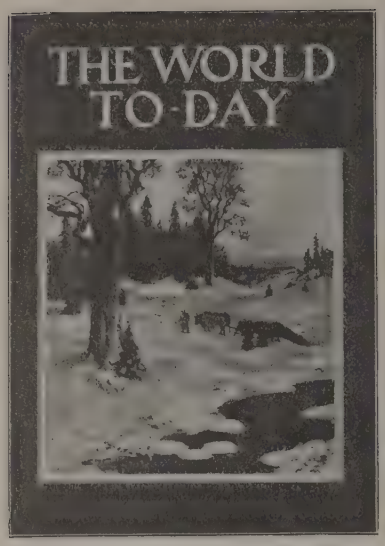

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Report of Condition at Close of Business, Monday, November 12, 1906.

RESOURCES.

Loans and discounts	$35,788,121.76	
Stocks and bonds...	1,570,165.45—	$37,358,287.21
U. S. bonds to secure circulation...		3,000,000.00
Premium on U. S. bonds		101,250.00
Overdrafts		3,857.47
Due from banks and U. S. Treasurer..	9,599,488.63	
Cash	13,118,235.47—	22,717,724.10
		$63,181,118.78

LIABILITIES.

Capital stock paid in.....	$ 4,000,000.00
Surplus fund	2,000,000.00
Undivided profits	377,065.77
Circulation	2,994,400.00
Deposits	53,809,653.01
	$63,181,118.78

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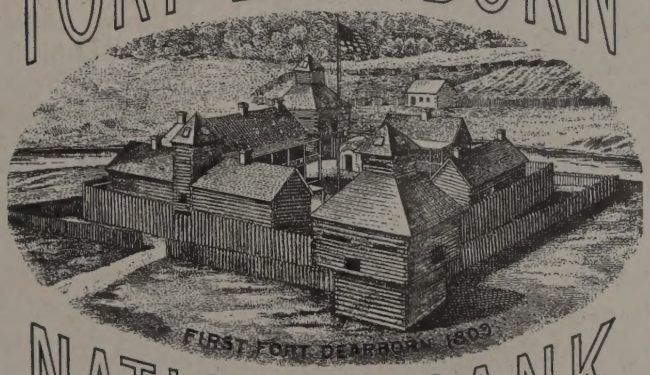

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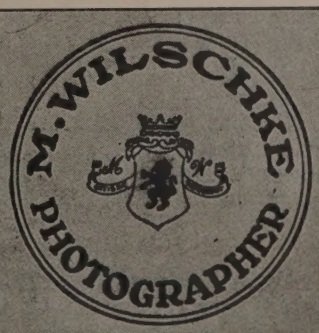

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